[41.]

THE

POPES

Threatning Letter

TO THE

FRENCH KING,

OR

The present Grand Controversie

BETWEEN

POPE *INNOCENT* the XI*th.*

And the most Christian

KING *LEWIS* the XIV*th.*

ABOUT THE

REGALIA, *&c.*

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THE POPES Threatning LETTER TO THE FRENCH KING.

Chariſſimo in Chriſto filio noſtro *Ludovico Francorum* Regi Chriſtianiſſimo, *Innocentius* Papa XI.

Chariſſime in Chriſto fili noſter, &c. *Binis jam Literis fuſe & luculenter oſtendimus Majeſti tuæ, etiam ex concordi omnium fere* Galliæ *Scriptorum teſtimonio, & ex ipſius Regii Tabularii Actis, quam eſſet libertati Eccleſiaſticæ injurioſum, omni humano Divinoq; Jure contrarium, & alienum à perpetuo Regum majorum tuorum more & exemplo Edictum ſeptem abhinc annis, à Te decretum, quo conſuetudinem illam cuſtodiendi fructus vacantium Eccleſiarum quam* Regalia *vocant, ad alias quoq; Eccleſias, extendi jubes, quæ ejuſmodi oneri obnoxiæ nunquam fuere. In quibus Literis vehementer à Te, pro Paſtorali Officii noſtri debito, & pro Paterna quam gerimus æternæ ſalutis tuæ cura efflagitamus, ut decretum, aliaq; deinceps Acta adverſus Jura, libertateſq; Eccleſiarum abrogari, aboleriq; mandares. Et ſane, illud eſt cauſæ ipſius meritum, ea de Regia animi tui æquitate, & magnitudine opinio noſtra, ut certa ſpe ducereмur Majeſtatem tuam, omnibus in locum priſtinum, quamprimum repoſitis, Cor noſtrum ab ulteriore tantæ rei ſolicitudine, tot aliis in Eccleſiæ procuratione diſtrictum, liberaturam. Verum, poſtquam plurium menſium ſpatium, quod longanimitati noſtræ probandæ, ab ultimis literis effluxit, nullum adhuc, neq; ad eas literas reſponſum, neq; ex eis fructum videmus, quinetiam ex plurimorum literis, & ſermone ad nos, pro comperto affertur collationes, & canonicas inſtitutiones impediri, Epiſcoporum authoritatem peſſundari, Eccleſiaſticam Diſciplinam, ordinemq; turbari, novamq; denig; praxim veteri Eccleſiæ praxi, & Divinæ Inſtitutioni contrariam invehi à ſæculari poteſtate,*

To our moſt dear Son in Chriſt, Lewis *the moſt Chriſtian King of the* French, Innocent *the XI, Pope.*

OUr deareſt Son in Chriſt, *&c.* We have already in two former Letters at large, and clearly ſhewed unto your Majeſty from the unanimous Teſtimony even of almoſt all French Writers themſelves, and the very Records *of the Kings Exchequer*, how injurious unto the Liberties of the Church, how contrary unto all right both Humane and Divine, and how different from the conſtant manner and example of all your Royal Anceſtors was that Edict ſeven Years ſince by you ſet forth, wherein you command that, that cuſtome of *receiving the Revenues of Vacant Churches* (which they call the *Regalia*) ſhould be extended unto ſuch other Churches as were never heretofore liable to any ſuch Burden or Impoſition. In which Letters as we are bound by our Paſtoral Office, and for the Fatherly Care we have of your eternal Salvation, we earneſtly requeſt of you that you would command that ſaid Edict and other after Decrees againſt the Rights and Liberties of thoſe Churches to be abrogated and aboliſhed. And truly, ſuch is the merit of the Cauſe it ſelf, ſuch our opinion of the Royal juſtneſs and greatneſs of your Mind, that we certainly hoped your Majeſty by ſpeedily putting all things again into their ancient Channel, would have eas'd our Heart of any farthar trouble about this ſo great Affair, that is otherwiſe buſied about ſo many other matters in the Care and Government of the Church. But after that we have waited ſeveral Months, which ſince the ſending of our laſt Letters for the proof

ſtate, neq; ea clanculum aut timide fieri, ſed palam, & manu Regia. Non repetimus hoc loco, ne actum agamus, quot inde ſcandala, & querelæ, quot in Clerum Gallicanum incommoda naſcantur, quod Eccleſiæ univerſæ a tali exemplo periculum, quæ tempeſtas immineat, quæ honori & nomini tuo macula, quæ conſcientiæ labes inuratur; ſatis enim ea in ſuperioribus Literis indicavimus, ſatis patent ipſa per ſe. Non patitur tamen, ſyncera plane, & Paterna erga Te Regnumq; iſtud ampliſſimum charitas noſtra in tanta Divini honoris injuria, in tam gravi tui ipſius periculo adhuc ſilere; ſed cogimur, iterum intimo Cordis affectu, in viſceribus Jeſu Chriſti rogare, obſecrareq; Majeſtatem Tuam, ut memor ejuſdem Chriſti verborum ad Eccleſiæ præpoſitos, Qui vos audit, me audit; *nos potius qui tibi Parentis & quidem amantiſſimi loco ſumus, audire velis, vera & ſalutaria ſuadentes, quam filios diffidentiæ qui terrena tantum ſapiunt, quiq; conſiliis in ſpeciem utilibus, ſed revera perniciosis, inclita ipſius Regni fundamenta in rerum ſacrarum reverentia, & in Eccleſiæ Authoritate, juribuſq; tuendis poſita, convellunt; qui quidem ſi hi eſſe vellent quos ipſorum dignitas & officium, Tuaq; ſingularis in eos benignitas eſſe poſtulat, imitari potius deberent integritatem fidemq; eorum, quos olim pari loco poſitos, memoriæ proditum eſt, & in Cleri Gallicani Acta nuper relatum, libera aliquando voce, in ſimili cauſa monuiſſe Reges predeceſſores Tuos; meminiſſent quid & qua Jurejurandi Religione, ubi Regni gubernacula ſuſcepturi, ſacro Chriſmate inungerentur, polliciti deo fuiſſent, ſe videlicet, Divinæ ejus gloriæ, omni ope & ſtudio inſervituros, & pro Eccleſiæ ſuæ ſanctæ juribus & libertate aſſerenda paratos fore ſemper ſanguinem ſuum vitamq; profundere: Conſiderarent fluxam & fugacem eſſe mortalium vitam, Regum præſertim & principum, qui ubi*

of our patience have paſſed away, we as yet ſee no anſwer to thoſe Letters, nor any good effect of them. Nay farther, we are given to underſtand for certain, both by the Letters and Diſcourſe of many, that Collations and Canonical Inſtitutions are ſtopped, that the Authority of Biſhops is trampled upon, the order and diſcipline of rhe Church diſturbed and overthrown, and new Practices contrary to thoſe of the Ancient Church and the Divine Inſtitution, are introduc'd by the Secular Power, and that not timourouſly and by ſtealth, but openly by the Kings Authority. We do not here repeat, leaſt we ſhould looſe our labour, how many Scandals and Complaints, how many Inconveniencies will from hence ariſe to the *Gallican* Clergy, what danger and peril ſuch an Example may import to the Univerſal Church, what a blot it will be to your Name and Honour, what a ſting to your Conſcience. Theſe things we have ſufficiently manifeſted in our former Letters: They are indeed ſufficiently evident of themſelves. Notwithwanding our ſincere and Fatherly affection towards you and that noble Kingdom, will not permit us yet to be ſilent when God's Honour is ſo much injured, and you your ſelf are in ſo great danger. But a moſt inward paſſion of Heart doth conſtrain us yet again to ask and beſeech your Majeſty by the bowels of *Jeſus Chriſt*, that being mindful of the ſame Chriſt's words unto ſuch as had charge of the Church, *He that heareth you, heareth me*, you would rather hearken unto us who are to you as a Parent, and that a moſt loving one too, when we give you true and wholeſome Advice, than to the Children of diffidence who only mind earthly things; who by Counſels in appearance advantagious, but indeed pernitious, do remove the glorious foundations of the Kingdom it ſelf, laid and conſiſting in a reverence of holy things, and the maintenance and defence of the Church, its Rights and Authority: Who truly, if they would be ſuch as their dignity and place, and your ſingular bounty towards them requireth them to be, they ſhould rather imitate the integrity & faithfulneſs of thoſe who being heretofore in like place (as Hiſtory tells us, and it is lately inſerted into the Eccleſiaſtical Records of *France*) have ſomtimes in the like caſe with great freedom of ſpeech admoniſhed the Kings your Predeceſſors, that they would remember what, and how religiouſly with an Oath they had promiſed unto God, when at their entrance upon the Government they were anointed with holy Oil, *viz.* That they would to the utmoſt of their power endeavour to promote his Glory, and always be ready with their lives and fortunes to aſſert and maintain the Rights and Liberties of his Holy Church: That they would conſider that the life of mortals was very frail and uncertain, the life eſpecially of Kings and Princes, who when called to the ſevere judgment of God,

ad

ad deſtrictum Dei judicium vocarentur, illuc accederent ſine cuſtodibus ſine comitatu, ſine ullis Regiæ vel Dignitatis cujuſlibet inſignibus, vel potentiæ præſidiis, nudi atq; inermes reddituri omnis anteactæ vitæ rationem Judici ſcrutatori cordium, quem nulla res latet, apud quem non eſt acceptio perſonarum, qui habet poteſtatem mittere in Gehennam, ubi potentes potenter tormenta patientur. Nec ſuperiori ſæculo defuit in Gallia *Epiſcopus qui in frequenti aliorum præſulum, aulæq; procerum corona, ad* Henricum *Regem hujus nominis tertium, cleri* Gallicani *cauſam in re non abſimili orans, Regi dixerit obſervatum fuiſſe, nunquam in* Gallia *Regias ſtirpes defeciſſe, niſi ubi Reges indebitas ad beneficia nominationes arrogare ſibi cæpiſſent, à quibus S.* Ludovicus *Rex Chriſtiana humilitatis gloria, quam Regiæ dignitatis culmine ſublimior, uſque adeo abhorruiſſet, ut ultro, etiam pontificia authoritate ſibi delatas rejecerit. Erat hæc quondam, fuit in Gallia, imo ad hæc noſtra tempora ſtrenue retenta, & penes Epiſcopalem ordinem Apoſtolica loquendi libertas, nihil metuens, nihil ſperans niſi à Deo. Neque id ſolum per Reges licuit, ſed ita Epiſcoporum monita ſemper accepta ſunt, ut Epiſcopi ipſi & ſibi meritam laudem, & cauſæ optatum exitum ſint conſecuti, manſeritque propterea inviolata tamdiu, atque inconcuſſa ſanctio Oecumenici Concilii Lugdunenſis, adeo ut nonnulli Galliæ Reges, impios & ſacrilegos publico decreto eos apellaverint, quicunque Regalia ad Eccleſias eis non aſſuetas extendere aliqua ratione tentarent, ſicuti in veſtris Annalibus traditum reperitur. Hæc autem temporis præſentis infirmitas, eo acerbior nobis accidit, quod ſcimus Majeſtatem tuam nihil ducere inter Regii animi ornamenta præclarius Zelo Juſtitiæ, & ſtudio divini honoris, pro quo tam pia, tam ſalutaria decreta nuper edidiſti, & tam multa tanta cum nominis tui laude, & bonorum omnium lætitia in præſens agis, deſtruendo Synagogas & Aſylos Hæreticorum, ut tibi non minora in cælo ſtatuere videaris conſervatæ propagataq; Religionis trophæa, quam in terris relicturum ſperamus devictarum Gentium barbararum. Cavendum tamen diligenter eſt, ne quod dextera, hoc eſt, ingenita pictas tua*

must come thither without any Guards or Attendants, without the ſigns of any Majeſty or helps of power, to give an account naked and unarmed of all their foregoing life, to that Judge who is the ſearcher of hearts, from whom nothing is hid, with whom there is no reſpect of perſons; who hath power to caſt into hell, where mighty men ſhall be mightily tormented. Nor was there wanting in the age laſt paſt in *France* a Biſhop who in a great aſſembly of other Prelates and Nobles pleading the cauſe of the French Clergy in a buſineſs of like nature before *Henry* III. told the King that it had been obſerved that the Royal Line had never failed in *France* but when the Kings had begun to aſſume unto themſelves undue Nominations unto Benefices: a thing which St. *Lewis* (a Prince more exalted in the glory of his Chriſtian Humility, than the height of his Kingly Dignity) did ſo much abhor, that of his own accord he refuſed them when delegated to him by the Popes authority. Such, ſuch an Apoſtle-like freedom of ſpeech had the Epiſcopal Order heretofore in *France*. Such did it hold and maintain even down to theſe our own times, having no fears nor expectations but from God alone. Nor did Kings only allow it in them, but the admonitions of the Biſhops were always in ſuch manner received and accepted of, that they themſelves gained due applauſe, and the cauſe its deſired iſſue. And for this cauſe did the Sanction of the *Oecumenical* Council at *Lyons* ſo long continue firm and inviolable, inſomuch that ſome Kings of *France* (as you may find in your own Annals) have in their publick decrees ſtiled them impious and ſacrilegious whoever they were that ſhould any ways endeavour to extend the *Regalia* unto ſuch Churches as were not anciently accuſtomed to them. But this weakneſs of the preſent age is therefore the more grievous to us, becauſe we know your Majeſty among all the Ornaments of a Princely Mind reckons none more glorious than a Zeal for Juſtice, and an earneſt affection for the honour of God, for which you have lately ſet forth ſuch pious and good Edicts, and do at preſent act ſo much to the praiſe of your own name and the joy of all good men by deſtroying the Synagogues and Sanctuaries of Hereticks, that you ſeem to erect in heaven no leſſer Trophies of your defence and propagation of Religion, then we hope you will leave on earth of your Victories over barbarous Nations. But however, you muſt diligently

ædificat,

adificat, deſtruat ſiniſtra, hoc eſt, callida & iniqua conſilia dicentium tenebras lucem, & lucem tenebras, cum Apoſtolico moneamur oraculo, qui in uno deliquit, eſſe omnium reum. Non deſuere, hac etiam occaſione in Gallia quidam, neque plures deeſſent ex fratribus noſtris Epiſcopis viri fortes, & divinæ legis ac libertatis Eccleſiaſticæ Zelatores, qui graviſſimam hanc, toti Franciæ Regno, immo Eccleſiæ univerſæ communem cauſam pari conſtantia & ſpiritu apud Majeſtatem tuam agerent, ſed metu quodam, ut ipſis quidem videtur juſto ignoſcendoque, ut nos autem judicamus, vano, & non ſolum Epiſcopali officio, ſed etiam magnanimitati, æquitatique tuæ injurioſo retenti ſilent, expectantes dum humilitas noſtri à filiali tua in hanc ſedem obſervantia impetret, quod à Regia Juſtitia Eccleſiis ſuis debitum poſcere ipſi non audent. Itaque in his Literis noſtris illorum omnium juſtum dolorem, & preces agnoſce, quinimo Dei ipſius voluntatem ore te noſtro alloquentis, ac ſerio monentis, ut prædictum decretum, & quicquid ipſius occaſione adverſus Eccleſiæ libertatem & jura actum geſtumque hactenus fuit, corrigi, emendarique omnino cures. Alioquin magnopere veremur, ne ſubire aliquando debeas quod tibi in aliis literis denunciavimus, & nunc iterum, ac tertio inviti quidem, quantum pertinet ad ſenſum amoris in te noſtri, ſed Deo nos interius monente, aperte denunciamus cæleſtis iræ animadverſionem. Nos ſanè neq; hoc negotium per literas amplius urgebimus, neque deſides erimus in adhibendis remediis quæ tradita nobis divinitus poteſtati competunt, quæque in tam gravi & periculoſo morbo omittere, ſine graviſſima neglecti Apoſtolici muneris culpa non poſſumus. Neque tamen ullum inde incommodum, aut periculum, nullam quantumvis ſævam ac horribilem tempeſtatem pertimeſcemus; ad hoc enim vocati ſumus, neque facimus animam noſtram pretioſiorem quam nos, probè intelligentes, non forti ſolum, ſed etiam læto animo ſubeundas eſſe tribulationes propter Juſtitiam. In quibus & in Cruce Domini nos unicè gloriari oportet. Cauſam Dei agimus, quærentes non quæ noſtra ſunt, ſed quæ Jeſu Chriſti. Cum eo propterea, non no-

take care leſt what your right hand, (*i. e.*) your own innate piety doth build, your left hand, (*i.e.*) the crafty and unjuſt counſels of thoſe *who call darkneſs light, and light darkneſs,* do deſtroy, foraſmuch as we are told by the Apoſtolick Oracle that who-ſo offends in one point is guilty of all. There have not been wanting upon this occaſion in *France* ſome, nor ſhould more of our Brethren the Biſhops, men of courage and zealous for the divine Law of Eccleſiaſtick Liberty, now fail to plead this weighty cauſe (the common cauſe not only of the whole Kingdom of *France*, but of the whole Church too) with a like conſtancy and reſolution before your Majeſty. But they hold their tongue, being reſtrained as they think by ſuch a fear as is juſt and pardonable, but is, as we judge, vain, and not only injurious to their Epiſcopal Function, but alſo to your Magnanimity and Juſtice, waiting and expecting till our *Humility* obtain that from your Filial reſpect unto this See which they dare not demand of your Royal Juſtice as a due unto their Churches. Wherefore from theſe our Letters take notice of theſe our juſt grievances and petitions, nay more of the will of God who ſpeaks unto you by our mouth, and ſeriouſly warns you to take care that the foreſaid Decree, and whatever upon occaſion of it hath been done and tranſacted to the prejudice of the Liberty and Rights of the Church, be throughly corrected and amended, otherwiſe we very much fear that you muſt at length ſuffer what we have declared unto you in our other Letters and now again the third time, (unwillingly truly, as to the ſenſe of our love toward you, but from the inward dictate of God) do openly denounce, the vengeance of his heavenly wrath. As for our ſelves we ſhall no more preſs this Affair by Letters, nor ſhall we be ſlack in applying thoſe remedies which appertain unto the power that is given us from above, and which in ſo grievous and perillous a diſeaſe we cannot omit without becoming guilty of that moſt heinous crime, the neglect of our Apoſtolical Charge. Nor will we fear any inconvenience, or danger, any calamity however cruel and dreadful, that may from thence enſue. For unto this we are called, nor do we ſet a greater value upon our life than we do upon our ſelves, as well knowing that we muſt endure tribulations for righteouſneſs ſake, not only with a couragious but a joyful mind. In which and in the Croſs of our Lord we ought only to glory. We act in Gods cauſe, not ſeeking

biſcum

biſcum tibi erit negotium in poſterum, cum eo ſcilicet, adverſus quem non eſt Sapientia, non eſt Conſilium, non eſt Potentia. *Nos, poſtquam Miniſterii noſtri partes, plantando & rigando, ſicut oportet, impleverimus, expectabimus dum operi det incrementum Deus, à quo accurata prece flagitare non deſinemus, ut verbis & hortationibus hiſce noſtris vim & robur infundat Majeſtatis tuæ animam ad ſalubriora conſilia flectendo, unde mereri tu poſſis, & nos lætari, res tuas omnes ſecundiore, indies, curſu fluere, & ſubditas imperio tuo gentes perpetua atque optima pace florere, tibiq, Apoſtolicam benedictionem amantiſſimè impertimur.* Datum Romæ, &c. die Decembris 29. 1679.

Copia vera.

our own, but the things of *Jeſus Chriſt*. With him therefore and not with us you will have to do hereafter, with him againſt whom there is no Wiſdom, nor Counſel, nor Power. We, when we ſhall have fulfilled the duty of our Miniſtry by planting and watering as we ought, will wait till God give increaſe unto the work. Of whom we ſhall not deſiſt by ſpecial *prayer* to beg that he would infuſe force and ſtrength into theſe our words and exhortations, by inclining your Majeſties mind unto better counſels, from whence you may merit to have your affairs daily go on in a more proſperous courſe, the Nations ſubject to your Empire flouriſh in a good and perpetual peace, and we rejoice in their doing ſo. We give you moſt kindly our Apoſtolical Bleſſing. *Given at Rome, Decemb.* 29. 1679.

For the better underſtanding of the above Letter from the Pope, *and of the whole Difference, take the enſuing of a later Date from a Private Gentleman in* France.

SHall I write you ſome News? Or rather will it be News afore I have written it? For in likelihood theſe things are more common with you than us. The Pope and the King of *France* are at odds about the Kings *Regalia*, as they call it; which, they tell me, means Nomination to Biſhopricks, and other Benefices, and I think receiving the Revenues in the Vacancy. The King enjoys this Right unconteſtedly in a great part of his Kingdom; but ſome Years ſince made a Declaration to extend it to all the Kingdom; and proceeded in conſequence of that Declaration without oppoſition, till he happened to have to do with the old ſtubborn Janſeniſts, *Alet* and *Pamiers*, his Nominees coming to take Poſſeſſion of their Benefices by proviſion from him in their Dioceſſes, were oppoſed by them, and upon conteſt Excommunicated. This Excommunication was taken off by their Superiour Arch-Biſhop, and ſo the Buſineſs carried to the Pope. *Alet* is dead during the Conteſt, to whom nothing was done; The King upon conſultation what to do with him, being perſuaded by the Chancellor *Tellier*, to let him alone, and die out of the way, ſince being eſteemed a *Saint*, it would ſhew ſcurvily to perſecute him: And beſides, it was not eaſie to find a Courſe to take with him. *Pamiers* lives ſtill and holds out, and the Pope takes his part. His Temporals were ſeized, and he lived a while upon Alms himſelf, only deſiring of the King the Poor, to whom he diſtributed conſtantly a good part of his Revenues, might not ſuffer for his ſake; in which requeſt the King gratified him immediately, and has ſince, they ſay, reſtor'd him the reſt. But the Pope inſiſts to have the Declaration, and all done in conſequence of it recalled. Two Briefs having had no Anſwer, he has lately ſent the third; and, as he ſays, the laſt. It is a Letter becoming a Pope, grave and tender, but very poſitive, and which at laſt threatens in plain terms to write no more; but, in caſe ſatisfaction be not given, to make uſe of his Power. This being put to the Council, the hot men were for playing the Canons of *France* againſt the Canons of *Rome*. But *Tellier*'s more

more moderate counsels have prevailed again to refer it to Treaty. And so Cardinal *D'Estrees* has the Commission, and they say is gone about it, and we like to have no Sport. It being likely 'twill end so, and the great King of *France* submit: For he is reported to have said in Council, It became not the Son to fall out with the Father. The jest is, the *Jansenists* are now of the Pope's side, and the *Jesuits* ill with him. *Maimburg* has offended him so by his two last Books, I suppose for favouring the *Regalia* principally, that he has censured them, and ordered them to be put into the *prima Classis*; and besides, bid the General send for him, and deliver him up; the General replied, it was more than he could, *Maimburg* being too well supported; yes, says the Pope, there is another, meaning *La Chaise*, of greater credit than he. What followed I have forgot, but there is a talk as if *La Chaise* meant to go to *Rome*, which no body believes. But for *Maimburg* there is no talk of his stirring. Upon another occasion the General of the Jesuits appealing to the Pope from a Decree of the *Propaganda*, the Pope not only confirmed the Decree, but added to it, and pulling out of his pocket the names of four or five Jesuits, ordered the General to suspend them. And, he going away, turned to the Cardinals about him, saying, we shall now see whether the *Jesuits* be such obedient sons of the Holy See as they would pass for. *Tellier* has a Letter of thanks from the Pope. And the Archbishop of *Paris*, who is thought to have counselled the King to proceed as he hath done about his *Regalia*, is upon ill terms not only with the Pope but King. He hardly does any thing in his Bishoprick, which makes some think him suspended: others say a Suspension or Interdict being upon the way, was taken from the Messenger before he reacht *France*. The Clergy in their late little Assembly signed a Letter to take the Kings part in the Quarrel against the Pope. I have not seen it, though it be printed; but hear some look upon it as an unworthy piece of Flattery. And so I have written News, if it be so, for a whole Year.

August 8. 1680.

ERRATA. Pag. 1 lin. 3 In the Latin, read *Majestati*, lin. 7, in the English, read *Acts recorded in the Royal Rolls.*

FINIS.

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